

Master tung series 1

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The head 頭 and face 面

- ▶ To understand any of the regions in Master Tung, not only do we need to understand the individual mechanisms of each point region, but also get a comprehensive understanding of the ANATOMICAL region a point is found in.
- ▶ This anatomical understanding is not just synonymous with musculoskeletal or neurovascular anatomy, but an understanding of what a specific part symbolizes in terms of the movement of Yin and Yang and 5 phases.
- ▶ Every body part has a Yin Yang and 5 phase physiological and pathological meaning that relates to it.

Anatomical segmentalization

- ▶ As early as the Neijing do we see that the body is separated and categorized to better organize the anatomical understanding of the body through the theory of yin and yang and circulation theory.
- ▶ For example, in the Zhenjiu Jiayijing 針灸甲乙經 points are categorized by anatomical sections, as we see in scroll 3 卷三 諸穴, and the head and the points therein is the first section to be broken down and defined

頭直鼻中髮際傍行至頭維凡七穴第一

頭直鼻中入髮際一寸循督脈卻行至風府凡八穴第二

頭直俠督脈各一寸五分卻行至玉枕凡十穴第三

直目上入髮際五分卻行至腦空凡十穴第四

頭緣耳上卻行至完骨凡十二穴第五

頭自髮際中央傍行凡五穴第六

Anatomical categorization

- ▶ This anatomical categorization continues from dynasty to dynasty, we see it in the 經絡考 Jing luo examination, a Ming dynasty text 年份 公元1609年 (明·萬曆三十七年) by Zhang San Xi 張三錫
This text is interesting because part of the text is focused on anatomy and understanding the different channel implications of the region.
- ▶ Anatomical areas named include the axilla, the ears, the nose, mouth, teeth, lips. Tongue, cheeks, throat, four limbs, etc 腋, 耳, 鼻, 口, 齒. 唇, 舌. 頰. 咽喉, 四肢

The Head and Face meaning

- ▶ The head in the classics is associated with heaven and pure yang.
- ▶ The Huai Nan Zi tells us that the roundness of the head is the image of heaven. Heaven has the 4 seasons, 5 phases, 9 separations, and the 365 days,
頭之圓也象天...天有四時、五行、九解、三百六十六日 《淮南子 - 精神訓》
- ▶ The phonological dictionary Shi Ming says Heaven is the visible/ prominent, it lies in the highest visibility/ prominence 天，顯也，在上高顯也
- ▶ Neijing says 天圓地方，人頭圓足方以應之 《邪客》
- ▶ 賢人上配天以養頭，下象地以養足 《陰陽應象大論》
- ▶ The Neijing says 天氣也，主外 Heavenly qi, governs the exterior

Meaning continued

請言氣街，胸氣有街，腹氣有街，頭氣有街，脛氣有街。故氣在頭者，止之於腦

The Head as a Qi street/ throughfare.

The Qi throughfare is an important concept in Tung that illustrates the movement of yang circulation to propel yin. This concept in relationship to Master Tung is highlighted by Liu Yi 刘毅 in 董氏针灸注疏, especially to explain the regions of 77, lower anterior leg.

Also the pulse tells us the representation of heaven is found in the upper division (cun)

The upper divisions emulates heaven, governs the diseases of chest up to the head

上部法天，主胸以上至頭之有疾也 《難經 Nan Jing 經脈診候》

So the cun is going to be a very important place where we diagnose this head/ face region.

Chan zhen 鑢鍼

- ▶ 鑢鍼者，頭大末銳，去寫陽氣 《九鍼十二原》
- ▶ 一者，天也。天者，陽也。五藏之應天者肺，肺者，五藏六府之蓋也，皮者，肺之合也，人之陽也 《九鍼論》
- ▶ Heaven is also correlated with the first needle of the 9 needles, showcasing that even the needle instruments correlate with heaven, earth, humanity.

Chan zhen illustration

1、鑱针：针头大，针尖锐利，除去末端一分尖锐外，有1.5寸的针柄，共长1.6寸。
鑱针主要用来刺人体阳分的浅表部位。即可以用于针刺皮肤疾患。



Tian di ren 天地人

- ▶ It is important to understand that the Tung lineage follows cosmological classification, which can be seen in the back as following a He Tu Luo Shu 河圖洛書 schemata as per Chuan Min Wang 全民王.
- ▶ But it can also be in various point groups such as:
人士，地士，天士 Ren shi, Di shi, Tian Shi
- ▶ 人宗，地宗，天宗 Ren zong, Di zong, Tian zong
- ▶ 人皇，地皇，天皇 Ren huang, Di huang, Tian huang
- ▶ Now notice that it follows a Tian Di, Ren model. Often it's a Tian Ren Di model with humanity in between heaven and earth. But the Master Lineage follows Dao De Jing classification 人法地，地法天，天法道，道法自然 《道德經 - Dao De Jing》
- ▶ It is also a schemata of a military strategy 《三略 - Three Strategies》 聖人體天，賢人法地，智者師古

Circulation of yang

- ▶ 黃帝曰：脈行之逆順，奈何？歧伯曰：手之三陰，從藏走手；手之三陽，從手走頭；足之三陽，從頭走足；足之三陰，從足走腹 《逆順肥瘦》 Lingshu

Nanjing 四十七難曰：人面獨能耐寒者，何也？

- ▶ 然：人頭者，諸陽之會也。諸陰脈皆至頸胸中而還，獨諸陽脈皆上至頭耳，故令面耐寒也

The heart

- ▶ 聖人南面而立 The sage faces the south
- ▶ 心者，生之本，神之變也，其華在面 the heart blooms in the face
- ▶ The face represents fire, thus it represents shen and heaven. This means the head is a particular region to affect Yang of yang conditions, since the heart is the yang of yang. It does not mean the face is a place to just affect the heart. This yang of yang conditions often relate to acute conditions, conditions that affect circulation of heaven, such as syncope and the mind. Conditions where yang circulation is impeded such as in tumors, myasthenia gravis, multiple sclerosis, etc.

5 zang manifestation

- ▶ The face is also a manifested region of the 5 zang 五藏有五色，皆見於面
《經脈診候》

This 5 zang manifestation is imperative to understand, as this complexion changes leads to detecting where exactly the person is viscerally manifesting a disease process. And the idea of physiognomy 相貌, it is not just about disease process but about a person's nature 性 and even fate 命.

Remember Shen ming 神明 in the face thus illustrating the lifeline 命脈 of a person can be depicted and seen in the face.

Diseases of the head and face

- 春氣者病在頭 Spring qi, its diseases lie in the head

Spring is associated with the movement of wood, thus the head will often manifest with wood qi going upwards causing qi stagnation in the vessels of the head.

The disease of 《厥病》 Jue bing in the Neijing is a symptomatology of the head.

亂於頭，則為厥逆 《五亂》 The chaos in the head causes Jue Ni.

陰不得有汗，今頭汗出，故知非少陰也 SHL line discussing that yin pathology does not manifest in the head.

Head as Taiyang

- ▶ 太陽之為病，脈浮，頭項強痛而惡寒
- ▶ 尺寸俱浮者，太陽受病也，當一二日發。以其脈上連風府，故頭項痛，腰脊強 《傷寒例》

Meaning of Taiyang, the idea of Taiyang is that it represents the essence of the sun. Therefore we are modulating the blood of pure yang in the head creating change to affect the blood circulation in the vessels and area categorized as the yang of yang

- ▶ 日者，太陽之精，人君之象 《五行六》
- ▶ 日：實也。太陽之精不虧 《說文解字》

101o Head

- ▶ In Master Tung classification, the head is last region classified. As the ventral and dorsal torso are regions of bloodletting. So the head is the last area classified in regard to filiform needling.
- ▶ This illustrates the head in Master Tung acupuncture is not the first area of intervening therapeutically. One postulation is that the head is the Qi thoroughfare that has a direction connection to the brain.

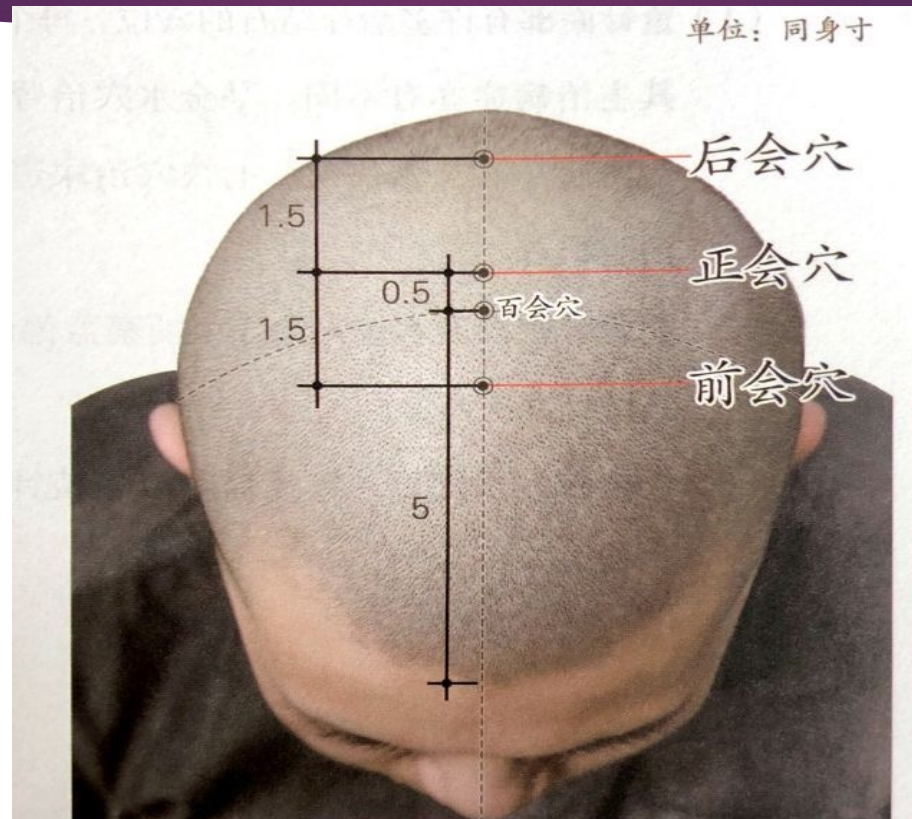
Head points

- ▶ For the sake of simplicity, I will divide the points into Dao ma 倒馬 point regions. It is how Dr. Hu Wen Zhi 胡文智 categorizes them. This allows for an integrative and synchronistic analysis of points. But note that some books list them in numerical order.
- ▶ 1. 正會, 前會, 後會 Zheng hui, Qian Hui, Hou Hui can be referred to as San hui.
- ▶ 2. 州圓, 州昆, 州崙 Zhou Yuan, Zhou Kun, Zhou Lun
- ▶ 3. 州水一, 州水二 Zhou Shui Yi, Zhou Shui Er
- ▶ 4. 州天, 州靈, 州銀 Zhou Tian, Zhou Ling, Zhou Jin
- ▶ 5. 州火, 州金 Zhou Huo, Zhou Jin
- ▶ 6. 總樞 Zong Shu

Pathophysiological Dissection

- ▶ When we try to dissect a pathophysiological perspective on a point region in the tradition of Tung, we have to look at several aspects.
- ▶ 1. Shen jing 神經- linked with 五行 (五神 5 spirit concept)
- ▶ 2. Point indications
- ▶ 3. Point name
- ▶ 4. Jing mai
- ▶ 5. History of related points
- ▶ 6. Anatomy

三會 San Hui



San hui location

- ▶ Zheng hui is 0.5 cun posterior at the apex of the head. Qian hui and Hou Hui are 1.5 cun anterior and posterior.
- ▶ Note that they are very similar to Bai Hui 百會, Qian Ding 前頂, Hou ding 後頂 (Du 19- Du 21). Ding referring to the crown of the head.
- ▶ The difference is in Tung the location is about 0.5 posterior. So Zheng Hui is 0.5 cun posterior to Bai Hui. Qian Hui is 0.5 cun posterior to Qian Ding. And Hou Hui is 0.5 cun posterior to Hou Ding.
- ▶ But they are all similar in essence. You can consider them all as a Dao ma line. The Hui Ding line.
- ▶ In Chinese this line with palpatory and visual implications is called 一綫 Yi xian.

San Hui indications

- ▶ Zheng Hui: 4 Limb Trembling, all type of wind syndrome, body weakness, pediatric fright wind, deviated eyes and mouth, hemiplegia, wind stroke with inability to speak, legs without strength, wei syndrome, autonomic nervous system disorders 四肢顫抖、各種風證、身體虛弱、小兒驚風、眼斜嘴歪、半身不遂、中風不語、腿無力症、痿症、自律神經失調.
- ▶ Special effect of treating 流鼻血 Nosebleeds.
- ▶ Qian hui: Head dizziness, flowery vision, brain swelling, stroke unconsciousness, hemiplegia, 4 limb trembling 頭昏、眼花、腦脹、神經衰弱、中風昏迷不醒、半身不遂, 四肢顫抖. Special effect of treating insomnia 失眠.
- ▶ Hou hui: Cerebral hemorrhage, head pain, dizziness, vertebral pain, bone tuberculosis, wind stroke with inability to speak, hemiplegia, nerve numbness 腦充血、頭痛、頭暈、脊椎骨痛、骨結核、中風不語、半身不遂、神經麻痺

San hui shen jing

- ▶ Zheng hui is the General shen jing of the Brain 腦之總神經
- ▶ Qian hui is the auxiliary shenjing of the Brain 腦之副神經
- ▶ Hou Hui is the General shen jing 腦之總神經 and also a spine shen jing 脊椎神經

Furthermore, although Qian Hui is auxiliary point, it is classified as one of the 32 Resolving points 董氏三十二解穴之一. There is the 72 extinguishing points 董氏七十二絕 (extinguish a condition).

The 32 resolving points are more for toxicity. In the case of Qian Hui, toxicity in the brain causing brain swelling, dizziness, and even insomnia.

Qian Hui is to have the immediate effect for someone who has lost consciousness
本穴对不省人事之病患有效使其立即復蘇之效

ZhenJiu JiaYi jing 針灸甲乙經 comparison

- ▶ 風眩目暝，惡風寒，面赤腫，前頂主之。Wind dizziness, closing of eyes (blindness), aversion to wind and cold, facial redness and swelling, Qian ding governs.
- ▶ 頂上痛，風頭重，目如脫，不可左右顧，百會主之。Pain on the crown of the head, wind with heavy head, eyes as if their shedding, unable to turn left and right. Bai hui governs
- ▶ 風眩目眩，顙上痛，後頂主之。Wind dizziness, eye dizziness, forehead pain, Hou ding governs.

San hui 穴 Meaning

- ▶ Now to separate them, Zheng hui is the master point to treat the brain directly. This is the concept of 正 rectifying. Think of the meaning of Bai hui 百會. Why is it called Bai hui? This is revealed by its alternative name 3 Yang 5 meeting 别名 “三陽五會”
- ▶ The three yang refers to the three yang channels (Bladder, Gallbladder, Sanjiao) that meet there and the 5 refers to the qi and blood of the Wu zang and Liu fu that all meet here 三陽指手足三陽經，五會指五臟六腑的氣血皆會于此
- ▶ So the word Hui refers to this nexus of Qi and blood (propelled by yang). Yang water carrying essence and blood, Yang wood carrying Qi, Yang ministerial fire carrying yang.
- ▶ 百會，一名三陽五會，在前頂後一寸五分，頂中央旋毛中，陷可容指，督脈、足太陽之會，刺入三分，灸三壯 《針灸甲乙經》

Differentiation of san hui

- ▶ Zheng Hui refers to the rectification of this nexus happening directly in the brain. Remember that in the style of Tung, we often follow the Suwen principle of 從陰引陽，從陽引陰，以右治左，以左治右 《陰陽應象大論》 and 以上調下，以左調右 《離合真邪》
- ▶ Here we are going against that rule and directly needling into the connection to the brain. We can certainly treat issues at the limbs and even the spine with Hou Hui, however treating the brain directly we are assessing pure yuan qi. The brain is the sea of marrow. The brain in Tung can be conceptualized through the lens of Shaoyin (kidney and heart). When its treating the mind and vascular issues in the brain, we are treating the heart aspect of the brain. When we are treating the brain tissue, the neural tissue, we are treating the kidney
- ▶ 腎主神經 Kidney governs nerve, theory born from 腎主骨生髓、腎主腦髓 from Professor Qiu Ze Xia (邱澤夏醫師)
<https://www.facebook.com/Dr.JosephChiou/posts/3253570198027932/>

San Hui pathophysiology

- ▶ Since the brain is the seat of consciousness 神主神明, we are treating the brain directly because it is imperative to revive the Shen ming as quickly as possible. It is an emergency state. Some points have an acute nature 急性穴 and others a 慢性
- ▶ San hui is acute by nature, since its on the yang aspect of the body. (Left cun- heart) Can also be used for Yin issues (Left chi- kidney, sea of marrow) (right chi- san jiao- taiyang/ brain perfusion)
- ▶ San hui is on the Du mai, Du mai as the sea of yang.
- ▶ San hui treating 3 aspects of the brain axis. Tian di Ren.
- ▶ Tian is Qian Hui, hence its effect on insomnia and being a Resolving point.
- ▶ Di is Zheng Hui, hence its effect on harmonizing yin yang. Highest point becomes the apex of Tai ji to treat below.
- ▶ Ren is Hou Hui, hence its effect on the spine. A person body symbolized by yang qi in their spine

Brain pathologies

- ▶ Brain abscess

- ▶ 陽留大發，消腦留項，名曰腦燼。其色不樂，項痛而如刺以鍼。煩心者，死不可治
《癰疽》 Lingshu 81

True Headache

六十難曰...然：手三陽之脈，受風寒，伏留而不去者，則名厥頭痛；入連在腦者，名真頭痛 《難經 **60** 》

Cold in the brain

- ▶ 帝曰：人有病頭痛以數歲不已，此安得之，名為何病。歧伯曰：當有所犯大寒，內至骨髓，髓者以腦為主，腦逆故令頭痛，齒亦痛。病名曰厥逆 《奇病論》 **Suwen 47**

Point combos

- ▶ 神經衰弱：針正會穴、前會穴、鎮靜穴，效果佳 Zheng Hui, Qian Hui with Zhen Jing/ Calm tranquility for mental disease
- ▶ San hui are often combined with Zheng jin/ Upright tendon, San ding/ 3 tops, Zu san huo/ Foot three fires

The Zhou 州 group

- ▶ As you might have noticed there are a number of points in the head with the name Zhou 州, which has the meanings of isles, land area surrounded by water. There are even 9 isles mentioned in the Suwen, which goes back to the Xia 夏 dynasty sage king Yu 聖王禹 who helped the control the flood.
- ▶ 川部：州：水中可居曰州，周遶其旁，从重川。昔堯遭洪水，民居水中高土，或曰九州
- ▶ The Shuo wen states: 'A place amidst water where one can dwell is called 州
- ▶ The 9 isles are often mentioned along with the 9 orifices 九州九竅 in the Suwen.
- ▶ 在於天地四方上下之間，所生之物，即九州等也。九州，即是身外物也。九竅等物，身內物也。黃帝內經太素
- ▶ Zhou also refers to Prefectures that someone appointed to an administrative division of that prefecture would oversee 行政區域.
- ▶ And as per the Shuowen Jiezi refers to the aspect of 川 river, its original meaning of island in a river. In fact, river island is now written 洲/ river islet

Taiyang

- ▶ It is no surprise that Taiyang is the river island official 膀胱者，州都之官，津液藏焉，氣化則能出矣.
Taiyang is yang water, and Taiyang helps to control the flooding of the body through urination and sweat.
- ▶ The term 州都 can also be interpreted as the Regional Rectifier as Paul Unschuld translates it as “ Accordingly, the title 州都 was introduced during the North-South Division as a variant of the term Rectifier applied to the regional level. The Regional Rectifier was responsible for identifying and classifying all males considered qualified for government office. In contrast, one may also interpret this passage as “is the official functioning as provincial capital.” (Page 158 of Unschuld’s Huang Di Nei Jing Suwen translation)

Tung's 9 Zhou/ Prefectures

- ▶ In Tung there are 9 Zhou,
- ▶ 1. Zhou Yuan 州圓 Prefecture Circle/ sphere. Yuan refers to the entirety of something 圓全也 圓如環也。
- ▶ 2. Zhou Kun: 州昆 Prefecture Descendant. Kun Lun refers to the the legendary mountains of Kun Lun
- ▶ 3. Zhou Lun 州崙 Prefecture Mountain.
- ▶ 4. Zhou Shui 州水 Prefecture Water
- ▶ 5. Zhou Tian 州天 Prefecture Heaven
- ▶ 6. Zhou Ling 州靈 Prefecture Magic
- ▶ 7. Zhou Jin 州銀 Prefecture Silver
- ▶ 8. Zhou Huo 州火 Prefecture Fire
- ▶ 9. Zhou Jin 州金 Prefecture Metal

Kun lun

- ▶ Kun Lun is a legendary mountain chain that has a vast mythological historical background to it. Its said to be a place where various Daoist Gods and immortals live in paradise, such as the Queen Mother of the West. The mountain range originates in the Pamirs Plateau, the westernmost region of China.
- ▶ Kun Lun refers thus to the West.
- ▶ Kunlun is said to be connection between the center of the universe and the underworld below the mountain.
- ▶ Kunlun is etymologically related to Hundun 混沌 which stands for chaos.

Early Chinese Mysticism: Philosophy and Soteriology in the Taoist Tradition by Livia Kohn (Princeton: Princeton University Press 1991) p.110-111.

Neijing tu 內經圖



Kunlun commentary

- ▶ 上丹田：為百會所在，亦即泥丸宮、升陽府、崑崙峰頂。 Kunlun is in the upper Dantian. The head is seen as the mountain and the apex of the head is referred to in the Classics as Peak 頂 and 巔
- ▶ 肝足厥陰之脈...肝足厥陰之脈（《經脈》厥挾脊而痛者，至頂，頭沉沉然，目眈眈然，腰脊強。取足太陽臑中血絡 《雜病》
- ▶ The River Chariot dares not stop for one moment, as it enters the summit of Mount Kunlun. 河車不敢暫留停，運入崑崙峰頂 Poem by Zhang Bo Duan 张伯端的《西江月（十二之五）
- ▶ “According to the Laozi bianhua jing (Scripture of the Transformations of Laozi), the Kaitian jing (Scripture of the Opening of Heaven), and other texts, Laozi already exists at the beginning of the formation of the cosmos and reappears throughout human history, transforming his body each time. In other instances, the cosmos itself is seen as the body of Laozi, a theme that appears to have originated in early myths concerning Pan Gu, the Chinese “cosmic man”. A text quoted in the Buddhist Xiaodao lun (Essays to Ridicule the Dao) describes the cosmic body of Laozi as follows: Laozi transformed his body. His left eye became the sun; his right eye, the moon; his head, Mount Kunlun; his beard, the planets and constellations; his bones, the dragons; his flesh, the quadrupeds; his intestine, the snakes; his stomach, the sea; his fingers, the five peaks (wuyue); his hair, the trees and the herbs; his heart, the Flowery Canopy (huagai, i.e., Cassiopea in heaven and the lungs in the body); and his kidneys, the Real Father and the Real Mother of humanity” . (Quote from Fabrizio Pregadio article in The Golden Elixir”

Laozi body

- ▶ 老子遂變形。左目為日右目為月。頭為崑山發為星宿。骨為龍肉為犴腸為蛇。腹為海。指為五嶽。毛為草木。心為華蓋。乃至兩腎合為真要父母（甄鸞笑道論）
- ▶ Tung acupuncture is part of the Daoist school. Master Tung own preface mentions an inseparable relationship with Daoism in his text 《董氏針灸正經奇穴學》
- ▶ 我國之針灸，早在西元前二八〇〇年，就已問世。帝王世紀云：「伏羲畫八卦，所以六氣、六腑、五臟、五行、陰陽、四時、水火升降得以有象，百病之理，得以有類，乃嚐百藥，而制九針，以拯枉焉。」由此可知，針灸學理之創造，必與道家有不可分之關係。
- ▶ Therefore the images that Master Tung uses in points are often going to be symbolic and even mystical.

Kun Lun imagery

- ▶ 境內群山以崑崙為主, 山脈河流, 多由崑崙披瀝而下。故本穴別名“崑崙”。
- ▶ The idea that within the Kun lun mountains, the mountain range rivers flow, spreading out and tricking to below.

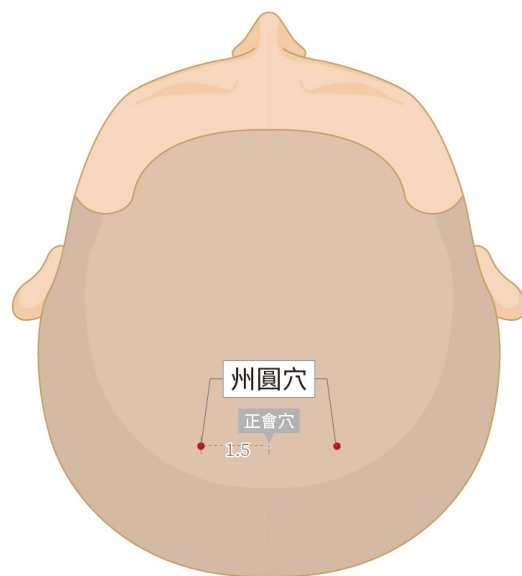
First Zhou group indication

- ▶ Zhou Yuan treats: 氣喘、坐骨神經痛、背痛、四肢酸痛、四肢無力、半身不遂
Asthma, sciatica, spine pain, 4 limb pain, 4 limb weakness, hemiplegia.
- ▶ Zhou Yuan Shen Jing 前頭神經、肺之神經: Frontal head and Lung Shen Jing
- ▶ 董公書中州圓穴位當正會穴旁開一寸三分，今從胡師，以正會穴旁開一寸五分取之
1.3-1.5 cun from Zheng hui
- ▶ Zhou Kun: Same as Zhou Yuan 同州圓穴主治，又治腦神經痛, but also treats
cranial nerve pain. 大後頭神經、肺之神經 Back of the head shen jing, Lung
shen jing
- ▶ Zhou Lun: Same as Zhou yuan, but additionally treats brain tumor, head
pain, and dizziness 同州圓穴主治，另治腦瘤、頭痛、頭暈。

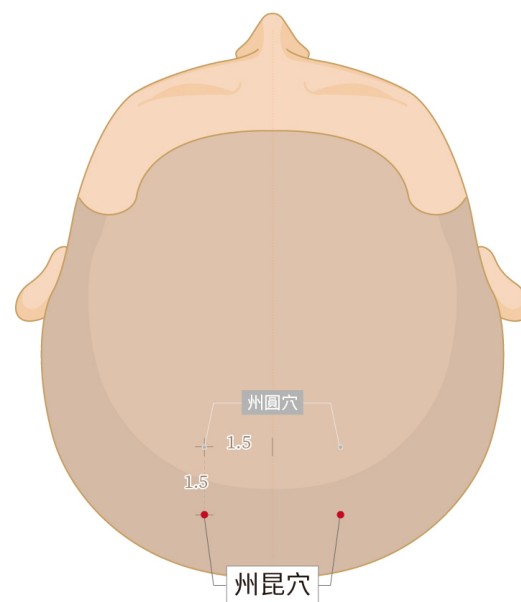
Point location of First Zhou Dao ma

- ▶ Zhou Yuan is 1.5 cun from Zheng hui/ Upright Union
- ▶ Zhou Kun is 1.5 cun Posterior from Zhou Yuan. Also 0.5 cun posterior to Luo que/ Bladder 8
- ▶ Zhou Lun is 1.5 cun anterior to Zhou Yuan. Also 0.5. cun posterior to Cheng Guang/ Bladder 6

Zhou Yuan



Zhou Kun



Point combos

- ▶ Treating Brain tumor pair with San zhong, Zheng Jin, Zheng Zong 治療腦瘤：可配上三重、正筋、正宗
- ▶ Or use a single usage of Tung's secret "Heavenly correspondence method, that is the non fixed point method" 或單獨使用董氏針灸秘要的「天應針法」（即不定穴針法）。
- ▶ Can also be paired with Zheng Hui, Jian Zhong, Jian Zhong, to treat lower limb weakness and lack of trength 本穴配正會、肩中、建中，治療兩腿酸軟無力
- ▶ 天應針法 is a Heavenly correspondence needling method. This refers to non fixed points. Whenever encountering an unknown disease cause, and after needling there is not yet the desire the effect, that is when to use the Not fixed point, after performing needling, it will produce a miracle 不定穴」與「天應穴」相類似，但作用不同，凡遇病因不明，施針後，收效不著時，即用「不定穴」下針指揮之，使奏奇功

The essence of Tung's Needling methods

- ▶ 董氏針法
- ▶ 倒馬、動氣、牽引針法，其術簡單，其理深奧，看似至簡至易，實乃形神合一之上乘針法，能最大限度、最快速地激發人體內在潛能，集中定向衝擊病灶，使諸多疑難雜症、頑症痼疾奇蹟般速愈。
- ▶ 不定穴針法又體現了董氏針法的靈活性，乃董公高深絕學之一。不論病有多重，只要有病，就必有其治法。董公常云：'病非人身素有之物，能得亦能除，言不可治者，未得其術也。'此針法講究治病無定穴，取穴無定處，注重疾病的外在感應（知象則理在其中），正所謂
- ▶ “睹其應，而知五臟之害。”董公遇到疑難雜症，必凝神入定片刻，待心境澄明而迅即查明其顯示穴位下針，往往針到病除，立見奇效。
- ▶ 最為精妙處，乃董氏刺血針法。古法針灸，最重刺絡放血。董公秉承數十代之祖傳絕技，又廣泛涉獵各家活血化瘀之文獻，厚積薄發，獨出機杼，將董氏刺血針法運用得出神入化，時人盛譽'董氏刺血針法獨步世界專治大病'。楊師當年隨侍董公身側，盡得董氏刺血真傳，又遍訪中國刺血名醫，使刺血針法從理論到實踐有了進一步發揮

The essence summary

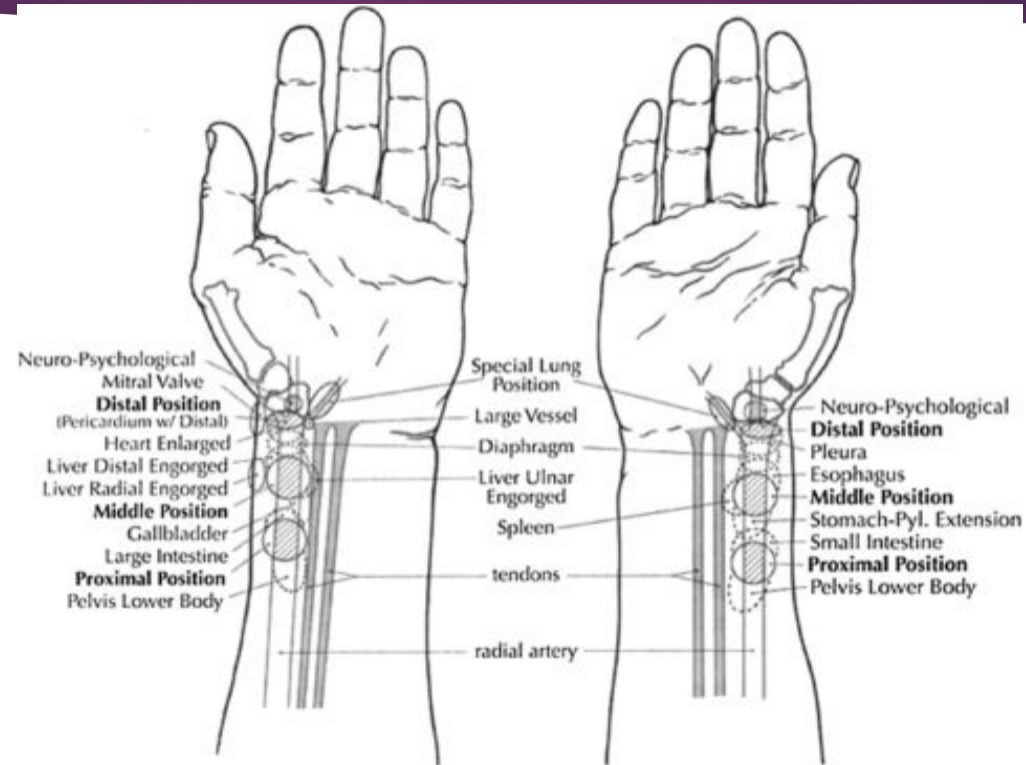
- ▶ Dao ma, Dong Qi, Qian Yin simple techniques, but profound in theory.
- ▶ The non-fixed point is Tung's miraculous needle method. This acupuncture method pays attention to the treatment of diseases without fixed points, the selection of points without fixed locations, and the emphasis on the external correspondence of the disease
- ▶ Master Tung said: 'Illness is not something that is inherent in the human body. It can be reached and eliminated'
- ▶ Know which of the 5 zang have been harmed.
- ▶ The most subtle method in the Tung lineage is bloodletting

Zhou pathomechanism

- ▶ The first Zhou group (Zhou Yuan, Zhou Kun, Zhou Lun) are working on the brain via the Lung.
- ▶ 諸痿喘嘔，皆屬於上上，謂上焦心肺氣也。炎熱薄燥，心之氣也。承熱分化，肺之氣也。熱鬱化上，故病屬上焦（重廣補注黃帝內經素問- 王冰）
- ▶ We can assess this group through the Right cun. Even in the neuropsychological region of Shen Hammer.
- ▶ The image of Prefecture sphere, and Kun lun is the idea of Lung qi being able to circulate and oxygenate the brain and perfuse blood. 肺主氣. This is the idea that a closed lung causes a blocked Taiyang. And Taiyang enters the brain 膀胱足太陽之脈，起於目內眦，上額，交巔；其支者，從巔至耳上角；其直者，從巔入絡腦 《經脈》
- ▶ Idea of using Xu ming tang for wind stroke propagated by Li Ke 李可

Classical idea that circulation is a by-product of the lung

Neurophysiological



Second Zhou Dao ma

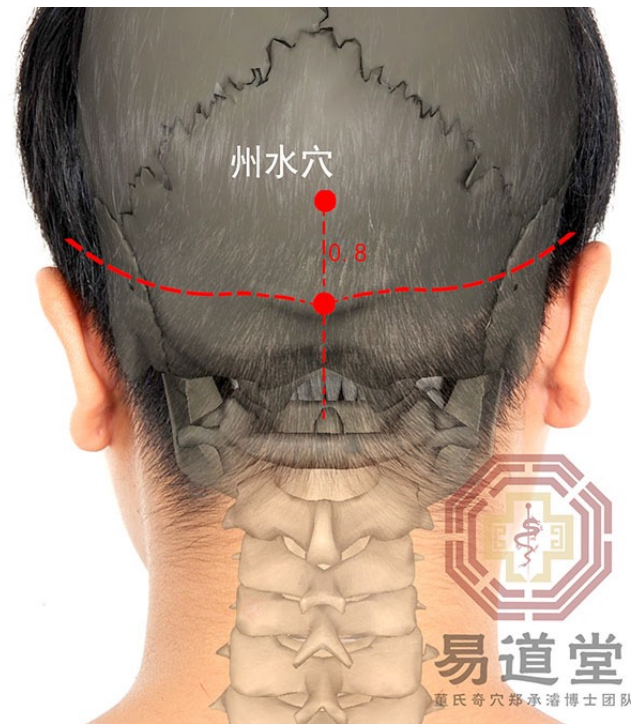
- ▶ Zhou Shui/ Prefecture water
- ▶ Zhou Ling/ Prefecture magic
- ▶ Zhou Tian/ Prefecture heaven
- ▶ This points belong the kidney nerve, at the back of head. This is the correspondence of earth and of the marrow.
- ▶ Sea of marrow surplus and insufficiency based off Ling shu treatise on the seas 《海論》

髓海有餘，則輕勁多力，自過其度；髓海不足，則腦轉耳鳴，脛痠眩冒，目無所見，懈怠安臥。

When the sea marrow has surplus, then one feels light and agile, with lots of strength. One can go beyond one's limits.

When the sea of marrow has vacuity, then the brain spins and there's ear ringing, the lower legs aches and there is dizziness and veiling. The eyes are without a thing to see, and one is lazy and sleepy.

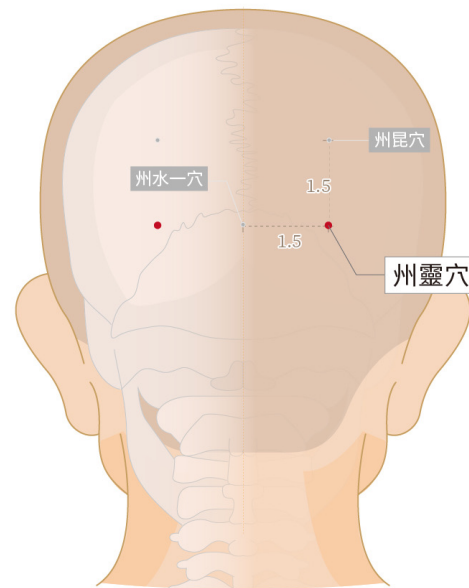
Zhou Shui/ Prefecture water



Prefecture water location

- ▶ Prefecture water is composed of two points. One is at 在后脑高骨之中央 at the center of the back of the head's highest bony [prominence], that's Zhou shui yi.
- ▶ Zhou shui er is 8 fen above it 及其上八分
- ▶ So collectively two points. Why two? Because we are dealing with water, two kidneys, two yuan qi.
- ▶ 在后脑高骨之尖端中央一穴，其上八分又一穴，共二穴
- ▶ Indications: 腰部脊椎骨痛、下肢麻痹、神經衰弱，後腦部頭痛，頭昏，嘔吐
- ▶ Waist, spine, vertebral bone pain, lower limb numbness, nerve weakness, back of the brain and head pain, dizziness, vomiting
- ▶ Shenjing: 大後頭神經，腎之神經 Back of the head shen jing, kidney shen jing

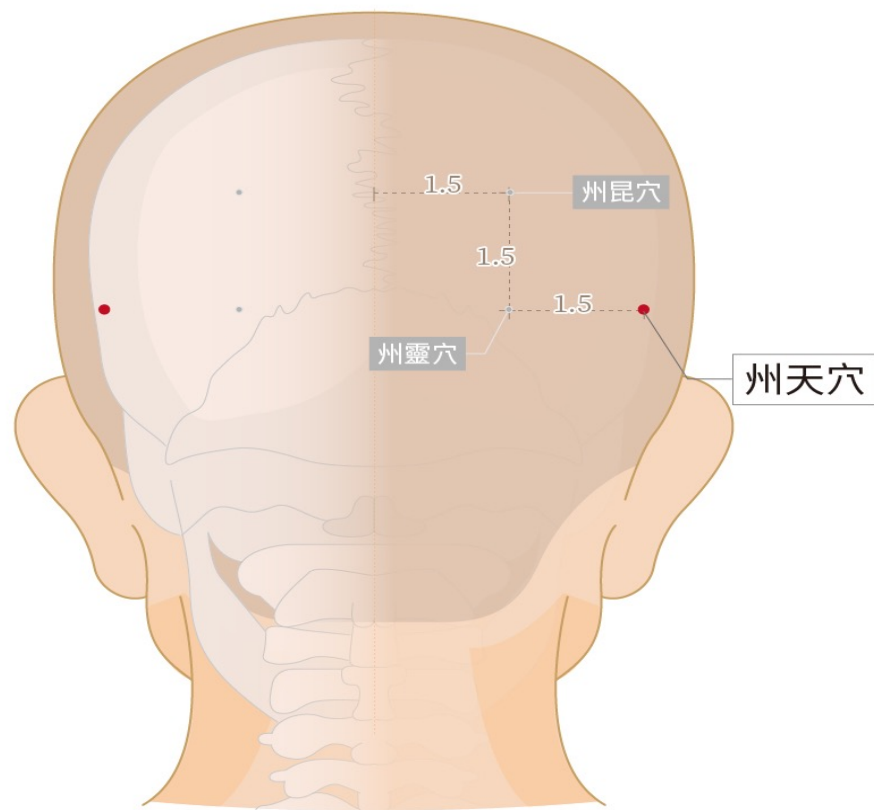
Zhou ling



Zhou Ling

- ▶ Prefecture spirit is 1.5 cun from Zhou Shui Yi. 州水一穴外開一寸五分處
- ▶ 大後頭神經、腦神經、腎之神經 Great back of the head shen jing, brain shen jing, kidney shen jing
- ▶ Indications: 偏頭痛、坐骨神經痛、腰痛、腿痛、鎮靜、半身不遂。
- ▶ Migraines, sciatic pain, waist pain, leg pain, calmness, hemiplegia
- ▶ If bloodlet can treat head pain and foot heel pain 用放血針點刺出血，治頭痛、足跟痛

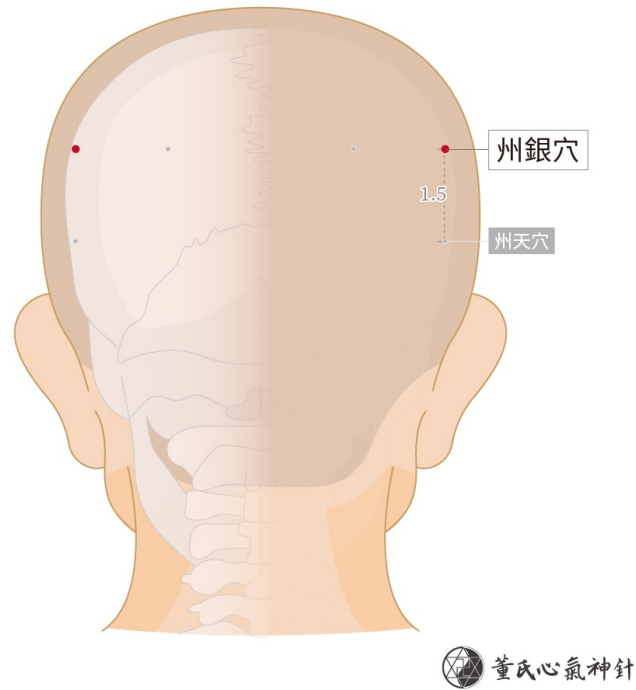
Zhou Tian



Zhou tian indications

- ▶ 州靈穴向外旁開一寸五分 1.5 cun lateral to Zhou Ling
- ▶ Shen Jing: 大後頭神經、腎之神經 Great back of the shen jing, kidney shen jing
- ▶ Indications: 三叉神經痛、坐骨神經痛、偏頭痛 Trigeminal nerve pain, sciatic pain, migraine. Special effect for Trigeminal neuralgia.

Zhou Jin/ prefecture silver



Zhou jin indications

- ▶ Zhou Jin can be seen as a Dao ma pair of Zhou Tian.
- ▶ Location: 州天穴前一寸五分處 1.5 cun in front of Zhou Tian (anterior)
- ▶ Indications: Same as Zhou Tian
- ▶ Shen Jing: 大後頭神經、腎之神經 Back of the Shen jing, kidney shen jing

pathophysiology

- ▶ Zhou Shui is the image of being able to govern water, and the brain's connection to the lower aspect of the body. Zhou Shui is in Du mai.
- ▶ 《素問。六節髒象論方說: 脊者....其充在骨.
- ▶ 腎主骨 Kidney governs bone
- ▶ Zhou shui represents the fluid moving through spine that Yang qi propels, and acts as a spinal lubricant. Kidney water moving through the Du mai. Hence why it can treat vomiting.
- ▶ Zhou Ling and Zhou Tian represent the Kidney's relationship to the Shen, hence they are used more for pain in the head and face. They have a parasympathetic effect that helps regulate emotion. Ling is about emotion. Tian is about pure Shen. Ling is Yin and Shen is Yang.
- ▶ Zhou Jin/ Prefecture Silver which is related to Zhou Tian represents the preciousness of Kidney essence and when squandered leads to evils entering the sea of marrow.

Bing ji continued

- ▶ Since we know that this is kidney related. We can detect this brain pathology through the Chi mai.
- ▶ Huo Shen Pai differentiation of Left chi representing 用, and right Chi representing 體
- ▶ Left representing Kidney. Right Chi representing Mingmen
- ▶ For this group the pathology will be on the left. The pulse since its heaven will be floating and tight, or floating wiry representing Wind cold or wind in the sea of marrow. The pulse floating represent the heaven aspect of the water phase. If also without 根, and 力 than sea of marrow is insufficient, if with Gen and force, then sea of marrow has surplus, possibly representing cold in the brain.

Zhou huo and zhou jin



Prefecture fire and metal

- ▶ Zhou Huo: 在耳尖上一寸半 1.5 cun above ear apex
- ▶ Shen Jing: 心之神經
- ▶ Indications: 心跳、風濕性心臟病、四肢無力及腰痛, 偏頭痛, 腦壓過高
- ▶ Heart palpitations, rheumatic heart disease, 4 limbs without strength, waist pain, migraines, excessively high brain pressure.

- ▶ Zhou Jin: 後州火穴後天一寸 Posterior to Zhou huo 1 cun
- ▶ Indications 肺經之腰痛、坐骨神經痛及風濕病, 偏頭痛 Lung nerve waist pain, sciatica pain, and rheumatism disease, migraine
- ▶ Shen Jing: 肺之神經

Zhou huo zhou jin bing ji

- ▶ The head and apex regions correspond the Wu xing of the Zang fu and Jing Luo 巔頂區對應臟腑經絡的五行
- ▶ If taking account Zhou shui, then Metal is governing, earth fire water are complementary, containing concealed wood attributes.
- ▶ Metal is the working of change. Metal has depurative downbearing characteristics.
- ▶ Earth procures transformation. Wood is called bending and straightening.
- ▶ Fire is the flaming upward Water is the moistening and descending
- ▶ We determine Tai guo and Bu ji.... Since brain is extraordinary organ we are using the correspondances of the brain, spine and marrow, heart, lung and blood as governing.
- ▶ Heart governs blood and Lung governs Qi
- ▶ 若加上州水穴，則是金為主，土火水為輔，隱含木性。金曰從革，土曰備化。金有肅降之特性，故氣行於內；木曰曲直，故氣行於外；火曰炎上，故氣行於上；水曰潤下，故氣行於下。此區域五行俱備，升降出入均可調之。依其太過不及而調之，故病在下取之上。則解部對應之實體，以腦、脊髓、心、肺為主，腦和脊髓為奇恆之腑，心主血、肺主氣，腦和脊髓是實體 (Liu Yi)

Pathophysiology continued

- ▶ Unlike Zhou shui and even Bai hui, those belonged more to the Water phase. Whereas Zhou huo and Zhou Jin we are regulating the qi and blood's motion of depurative downbearing (the brain cleansing) and also of flaming upward, blood being able to ascend to the brain. This is why these points are by shaoyang, which governs ministerial fire. The ministerial fire ascending too much or being unable to descend.

Zong shu 總樞/ total pivot/ chief



Zong shu indications

- ▶ Zong Shu 頭部入發際八分 8 fen above the hair line
- ▶ 丹田: Dan Tian Shen Jing
- ▶ Indications: 嘔吐, 六臟不安, 頭痛, 心悶, 心臟無力, 霍亂, 發言無聲
- ▶ Vomiting, six bowels disturbance, headpain, heart oppression, heart weakness, sudden turmoil, aphasia/ unable to make a sound
- ▶ When bloodlet treats 肝霍亂 Liver sudden turmoil.
- ▶ 小兒一同: Do the same in children

Zong shu pathophysiology

- ▶ 劉毅 Liu Yi in page 139 of 董氏針灸注疏 explains the relationship between this point and the lower burner. Remember it has a Dan Tian Shen jing, and state that the back of the brain belongs to the kidney belong to the lower jiao 後腦屬腎屬下焦.
- ▶ He says the lower jiao not only has Guan yuan, Daoists have the 3 Dan tians 不僅僅有關元穴, 道家有三丹之說可參
- ▶ This point is described as Feng Fu 風府. Feng fu is described by Liu Yi as the place of the vertebral Atlas, which commands the neck rotation. This moves qi and blood to above... So Zong Shu Meaning refers to the movement of Qi and blood up to the brain.
- ▶ This is the relationship between Wind and brain pathologies. In other words, it has a Dantian correspondence as it's the first entry of wind into the brain causing turbulence in the brain fluids, in the yang of the brain, leading to disturbance of the mind and sensory orifices.
- ▶ 解部為丹田，可知後腦屬腎屬下焦。位置在丹田的穴位，不僅僅有關元穴，道家有三丹田之說可參。總樞穴，即風府穴，為寰樞椎外皮所在，司頸項之轉動，運氣血以上行，可證此穴是依古之解剖學命名的。總樞之意，就是總樞氣血之運行上腦。《素問·風論》命之為風府，蓋古人對腦病多從風論，自唐代之後，以風論腦疾患，多以內風替代焉。在董氏針灸奇穴解部中，還有一穴，即背面穴也屬於丹田解部，亦能補虛祛風，其理為補臟氣以調腑氣，祛風以活血。概言之，治在氣。總樞穴點刺出血治嘔吐，提起幾根頭髮也有止嘔作用 (page 138)

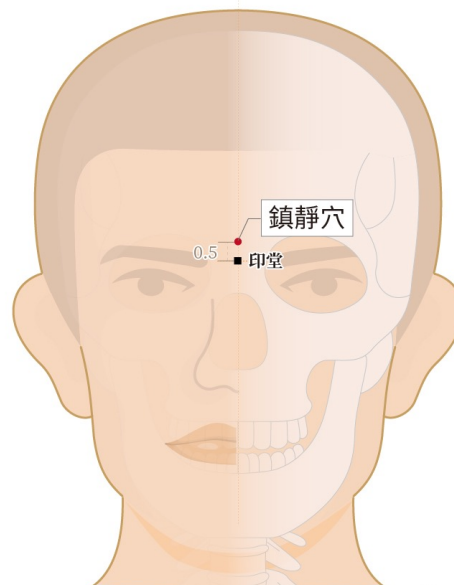
Zong shu bing ji continued

- ▶ This idea of it treating Liver sudden turmoil is because it treats wind. Wind is the qi of the liver. Such a strong contraction of wind into that it causes counterflow of the bowels. In the SHL for a Wind strike pattern of Gui zhi tang we see nausea as one of the indications 太陽中風，陽浮而陰弱，陽浮者熱自發，陰弱者汗自出，嗇嗇惡寒，淅淅惡風，翕翕發熱，鼻鳴乾嘔者，桂枝湯主之
- ▶ When the brain is affected your intestines and stomach can be affected.
- ▶ 風氣循風府而上，則為腦風；風入係頭，則為目風眼寒；飲酒中風，則為漏風；入房汗出中風，則為內風；新沐中風則為首風；久風入中，則為腸風殭泄 《風論 Suwen 42》

Zhen jing

- ▶ Point location: 兩眉頭之間正中上五分
- ▶ Shen Jing: 滑車上神經、顏面神經分枝、腦神經、心之神經 Trochlear nerve, Brain and Heart Shenjing
- ▶ Treats: 神經錯亂、四肢發抖、兩腿酸軟、四肢神經麻痺、失眠、小兒夢驚、鼻腔炎引起之頭痛、頭暈、重脹感。心臟病引起之前額頭痛、嘔吐
- ▶ Nervous disorders, 4 limbs trembling, 2 legs limp and painful, 4 limb numbness, insomnia, children nightmares, nasal inflammation giving rise to head pain, head dizziness, heavy distended feeling, heart disease leading to forehead pain, nausea and vomiting
- ▶ Treat heart and kidney not communicating
- ▶ 治心腎不交之失眠可本穴配正會、心靈穴、下三皇[註]，有效

Zhen jing



Famous Tung case

- ▶ A child when moving their heels would not touch the ground. The master considered this Mental disease, Needling Zheng Hui and Zhen Jing
- ▶ 一孩兒，行路腳跟不著地，師斷為腦神經性疾患，針正會及鎮靜穴。

Zhen Jing bing ji

- ▶ Suwen call this point Yin Tang, also known as the Watchtower. The Watchtower is where we diagnose heart disorders. Corresponds to the Fire Trigram, to the Upper Dantian. And in Postnatal bagua, the Fire trigram corresponds to the brain.
- ▶ This point corresponds to Yin tang which means a Courtyard where one dealt with official government business so it was a place of quiet.
- ▶ 《素問·刺瘡論》僅言為兩眉間，《靈樞·五色》稱印堂區（眉間）為“闕”。印堂穴名來自星象，印者圖章也，官印也；堂者，庭堂也，明堂也。印堂為古代官府辦公之地，其地肅靜，印堂穴名也依其特性而設穴。董門先祖以鎮靜穴而命名之，古道家稱印堂區為上丹田，應午時。鎮靜穴至正會穴間屬火，正會穴至州水穴之間屬水，故州水穴在其連線附近。鎮靜穴和正會穴之間有凶門穴，對於小兒是不宜碰傷的。火屬離，後天八卦中為腦，故針刺此穴有鎮靜腦部的作用，其解部也在腦部

Zhen jing bing ji

- ▶ This point establishes heart kidney communication through its effect on the brain by placating the heart aspect of the brain. The Shen aspect, that keeps sending blood into the brain keeping one active.
- ▶ Lingshu idea of insomnia. Wei qi that cannot enter into the Yin remaining in the yang and becoming exuberant/ full.
- ▶ 黃帝曰：病而不得臥者，何氣使然？岐伯曰：衛氣不得入于陰，常留於陽。留於陽則陽氣滿，陽氣滿則陽蹻盛，不得入于陰則陰氣虛，故目不瞑矣 《大惑論 Great confusion chapter》

Concept of Master point

- ▶ 主穴- Aimed at Bing Ji/ disease mechanism. Might be one or more. 配主
- ▶ 配穴- Supporting point.
- ▶ 病穴- Disease
- ▶ Concept of 君臣佐使 Jun Chen Zuo Shi. Emperor, minister, assistant, messenger.
- ▶ Some points are not necessarily meant to treat Bing ji, or pathophysiological mechanism or permutations. But are aimed at treating disease entities. Every point can treat diseases, but some do them through disease mechanisms, others do them by targeting specific diseases, thus one needs to have disease manifestation and changes often in those regions that correlate with symptomatology.

Ma and Kuai

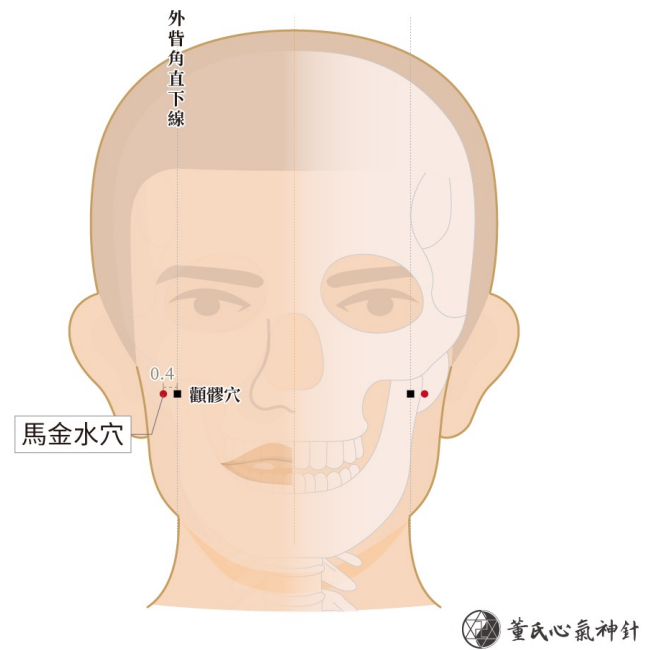
- ▶ 董氏奇穴定穴名，有從「馬」字，從「快」字，此兩者皆表示其療效有快速顯效之意
- ▶ The words Horse and Rapid/ Kuai express their healing effect that's rapid and obvious



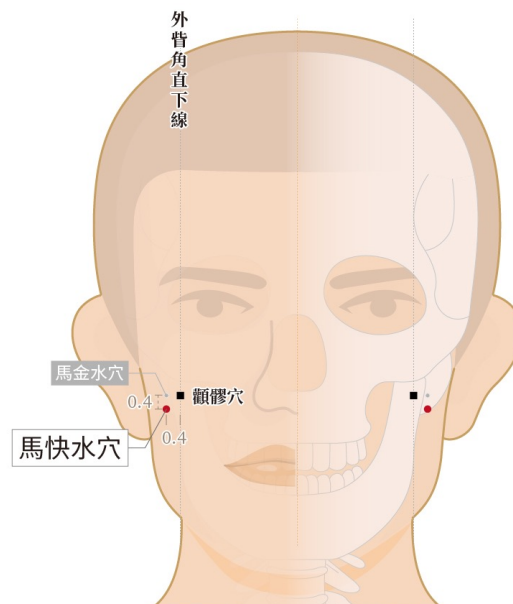
Disease point regions

- ▶ Zhen jing for Neurosis, mania, spasm 清心鎮瘧. 0.5. cun above Yin tang
- ▶ Ma jin shui for Kidney stone 腎結石. 0.4 cun lateral to SI 18 (Quan liao)
- ▶ Ma kuai shui for Urinary Stone, cystitis 膀胱結石、膀胱炎 0.4 cun inferior to Ma jin shui
- ▶ Shang Li 上里穴 for intraocular eye pressure, deviated eye. Eye nerve
- ▶ Fu Kuai 腑快穴 for Abdominal pain. 腎之神經、六腑神經. Below Ying Xiang
- ▶ Si Fu Yi and Si fu Er, similar to Shang Li. Lung nerve. 四腑一穴, 四腑二穴
- ▶ Zheng Ben 正本 for Ghost possession 敏感性鼻炎、治妖邪（鬼迷）、腦力衰退、肺虛弱. 0.3 cun below Su liao (Du 25). Major point for rosacea (bloodlet)
- ▶ 玉火穴主血症、鼻翼穴主氣症 Jade fire governs blood disorders, Bi yi governs Qi disorders

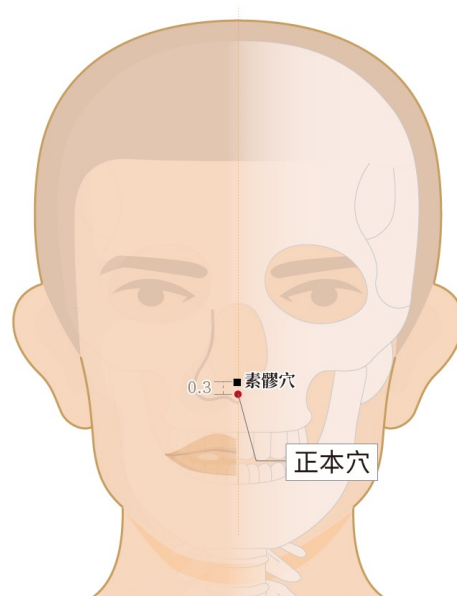
Ma jin shui



Ma kuai shui



Zheng ben



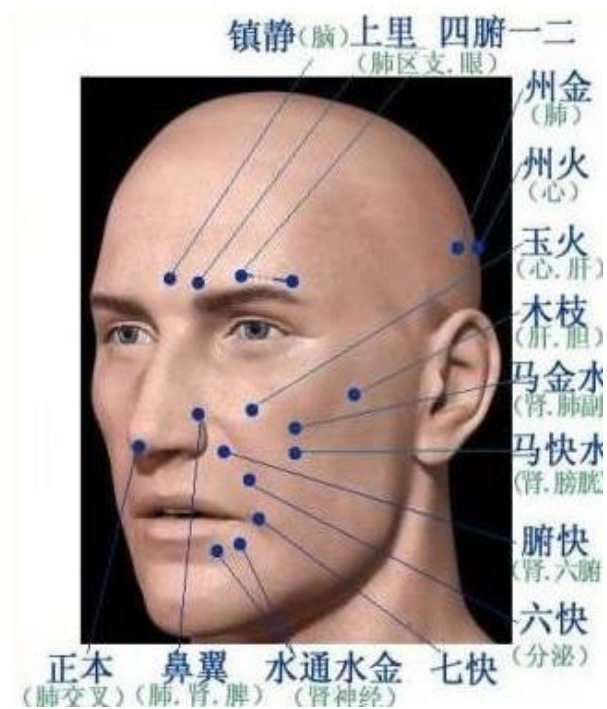
Yu huo/ Jade fire



Bi yi/ nasal wings



Facial diagram



Special thanks and contact info

- ▶ Special thanks to the team of GLOBAL BRANCHES for organizing this.

Contact information:

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Classical Chinese Medicine (Forum)